

المختصر في اصول الحديث

(The summary of Usool-ul-Hadith)

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Preface

Alhamdulillah, all praise be to ALLAH the Almighty and may infinite peace and blessings of ALLAH be upon RASOOL ALLAH (SALL ALLAHU 'ALAHI WA AALIHI WA SALLAM)-the most praised one.

By the Grace to ALLAH I say:

There are a numerous innovators and people of innovation trying very hard to misguide people in this age of tests and tribulations. These are the people who narrate Ahadith without any basic knowledge and understanding and relate only those Ahadith which support their point of view. Moreover, these are the very same people who misinterpret Ahadith to deceive the common and innocent people. In these times, it is only the knowledge of 'Ilm ul Hadith that can save us from the dangerous Fitnahs of the present era.

Keeping this in mind, I have compiled a short compendium on Usool ul Hadith which will help each and every common person who has absolutely no/little knowledge in this field. Accordingly, the main and important points have been discussed in a short and precise manner which will refute the beliefs of innovators and prove the truthfulness of Ahle Sunnat Wal Jama'at which has been the largest group and forms the majority of the Ummah since the very beginning. The guidance is only from ALLAH and blessings are from RASOOL ALLAH (SALL ALLAHU 'ALAHI WA AALIHI WA SALLAM).

Hadith

A report of the sayings or actions of PROPHET (Peace be Upon Him) or his Companions (May ALLAH be please with them), together with the tradition of its chain of transmission.

As per Usool: we Can say that

Hadith= Sanad + Matan

Sanad (سند): Chain of transmission/transmitters

Matan (متن): Text of Narration

More than 90% of discussions in Usool ul hadith are based on chain (Sanad) not the text of Hadith i.e. Matan.

Difference between Hadith and Sunnah

Hadith and Sunnah are slightly different words. Hadith is the source that conveys us the Sunnah of RUSUL ALLAH (SAW). Hadith includes the portion of Sanad and Matan. While *Sunnah* is the part of Hadith upon which the Muslim Ummah is agreed.

A sect now a days claims to be *Ahl-ul-Hadith* and also says that classical scholars were *Ahl-ul-Hadith* too.

By the Grace of ALLAH, we say that this claim is baseless because of two reasons.

1. *Ahl-ul-Hadith* were those people who were experts in Hadith Sciences. Contrary to what we see today were people label themselves as Ahl-ul-hadith, haven't even read six conical books (commonly known as Sihah Sitta). They are just master in confuse general masses by misusing this technical term. They are nothing but People of Innovation.

2. It is impossible for them to act upon each and every single narration. Take an example of Ahadith on Method of Prayer. One Hadith Says "say Aameen Loudly" and the other says "Say it silently". Can they act upon these two

narrations at the same time? Simple answer is No. So instead of understanding the Usool, in their sheer ignorance they start rejecting the other Hadith. This ideology of rejecting ahadith without proper understanding promotes fitnah of Inkaar e Hadith (*Rejection of Hadith*)

On the other hand we Ahlus-Sunnah say that depending upon the health of hadith (studying the Asmal ul Rijal of hadith) it can be rejected and deemed as fabricated but Sunnah Cannot be superseded in any case.

Division of Hadith according to its Origin

It is divided into four types. It is important to note that this division has nothing to do with Authenticity of a narration:

1. **Hadith e Qudsi** (حديث قدسي):

A Hadith in which PROPHET (PEACE BE UPON HIM) narrates something from ALLAH 'Azzwajal.

It is important to Differentiate between Quran and Hadith e Qudsi.

Quran is protected by ALLAH so there is no chance of Mistake in it whereas Hadith e Qudsi is protected by narrators. So Hadith e Qudsi can be graded as Sahih, Hasan or Weak according to chain. Whoever rejects even a single verse of Quran is Kafir by consensus but if somebody rejects Hadith e Qudsi on the basis of chain of narration he will not be considered as *Kafir*.

2. **Hadith e Marfu'** (حديث مرفوع)

A Narration in which any Saying, Action or approval of any action by PROPHET (Peace Be upon Him) is reported or referred to PROPHET (Peace be Upon Him) is called Hadith e Marfu'.

3. **Hadith e Mauqoof** (حديث موقوف)

A Narration in which any Saying, Action or approval of any action by Companion of PROPHET is reported or referred to a Companion is called Hadith e Mauqoof.

4. **Hadith e Maqtu** (حديث مقطوع): A Narration in which any Saying, Action or approval of any action by a Great Scholar Tabi'i is reported is called Hadith e Maqtu'.

Division of Hadith according to number of chains transmitting it

It is divided into two types.

1. Mutwaatir (متواتر)
2. Khabr e Wahid (خبر واحد)

Mutwatir: Hadith which is narrated by such a large Number of people that they cannot be expected to agree upon a lie, all of them together

It is Wajib to act upon Hadith-e-Mutwatir given that it is not *Mansookh* (i.e. Abrogated)

‘Aqeeda is always proved by Hadith-e-Mutwatir. ‘Aqaaid (Creeds) like Life of PROPHETS (Peace be upon them) in their graves, Intercession (Waseela), Belief in knowledge of unseen of the PROPHET (Peace Be upon Him), Virtues of Visiting Grave of PROPHET (Peace be upon Him), Qualities of Friends of ALLAH (Awliya ALLAH) and all other ‘Aqaaid of Ahlus-Sunnah has been proven from Hadith e Mutwaitr.

Khabr e Wahid: Report which does not reach the level of Mutwatir is known as *khabr-e-Wahid*. Even though the narrators in this case can also be more than one. Majority of the ahadith falls under this category-

Khabr e Wahid is further divided into three types:

1. Mash-hoor (مشهور)

A narration which have numerous chains (Asaneed) but still does not reach the level of Mutwatir is known as *Hadith-e-Mash-hoor*.

2. 'Azeez (عزيز)

A narration which have at least two chains of narration is called 'Azeez.

3. Ghareeb (غريب)

A narration which is narrated by only one chain of narration is called Ghareeb.

Important point

The above division, which we have discussed, has nothing to do with the Authenticity of a Hadith. A Hadith Can be Ghareeb and Sahih at the same time. There are several examples of it in *Bukhari and Muslim*. E.g. the first Hadith of Sahih Bukhari which is also recorded by Muslim and many other Scholars that “The reward of deeds depends upon the intentions” is Ghareeb. It is only narrated by one chain but still remains Sahih. This hadith is one of the most famous one. Imam Tirmidhi has extensively used this term Sahih Ghareeb, Hasan Ghareeb etc. in his books.

Division of Hadith according to its authenticity

According to Authenticity, Hadith is divided into three types.

1. Hadith e Sahih (صحيح)
2. Hadith e Hasan (حسن)
3. Hadith e Da'if (ضعيف)

Hadith e Sahih

There are two types of Hadith e Sahih.

1. Sahih Li zaatihi. (excellent) (صحيح لذاته)
2. Sahih li ghairihi. (Very Good) (صحيح لغيره)

Note: *Hassan Li zaatihi = Sahih Li Ghairihi.*

Li zaatihi means It Is Supported by itself without any external Support.

Li ghairihi means it is supported by External Support.

If a Hadith fulfill these below five conditions then it will be known as Hadith e Sahih.

1. Ittisaal us Sanad (اتصال السند)

There shouldn't be any breakage in the Chain of transmitters.

2. 'Adalah-tur-Riwaat (عدالة الرواة)

All transmitters should be capable of being witness and their witness should be acceptable according to shari'ah.

3. **Tamam-uz-Zabt** (تمام الضبط)

Their memory should be exemplary and extraordinary or they should have saved the Hadith in written form and narrate through it.

4. **Ghairu Shuzooz or 'Adm-ash-Shuzooz** (غير شذوذ/عدم شذوذ)

The chain and hadith should not be shaaz.

Shaaz (شاذ): A Reliable person reports something against more reliable (Thiqa) person than him. The Difference of text is called Shuzooz and hadith will be known as Shaaz.

5. **'Adm ul 'illah** (عدم العلة)

There should not be any hidden swear sickness in the chain. If there is some minor weakness in the chain then this weakness can be cured by Shawahid and zawabit (i.e. external evidences and supports)

According to *Muhadditheen*, These five conditions must be fulfilled by a Hadith to be called as Hadith e Sahih.

Hadith e Hassan

There are two types of Hadith e Hassan.

1. Hassan Li Zaatih (Very Good) (حسن لذاته)
2. Hassan Li ghairih (Good) (حسن لغيره)

Note: Hassan Li zaatih is Sahih Li Ghairih.

Li zaatih means It Is Supported by itself without any external Support.

Li ghairih means it is supported by External Support.

If a Hadith fulfills these below five conditions than it will be known as Hadith e Hassan. All the five conditions are the same as of Hadith e Sahih with the exception of the third condition, as it has some softness as compare to the condition in Hadith e Sahih, which is Memory of narrator.

1. Ittisaal us Sanad (اتصال السند)

There shouldn't be any breakage in the Chain of transmitters.

2. 'Adalah-tur-Riwaat (عدالة الرواة)

All transmitters should be capable of being witness and their witness should be acceptable according to shari'ah.

3. Tamam uz Zabt (تمام الضبط)

This is the only Condition which is slightly different from Conditions of Hadith e Sahih.

Their memory should be good and Sound (not extra ordinary).

4. Ghairu Shuzooz or 'Adm-ash-Shuzooz (غير شذوذ/عدم شذوذ)

The chain and hadith should not be shaaz.

Shaaz (شاذ): A Reliable person reports something against more reliable person than him. The Difference of text is called Shuzooz and hadith will be known as Shaaz.

5. 'Adm ul 'illah (عدم العلة)

There should not be a hidden swear sickness in the chain. If there is a minor weakness in the chain then this weakness can be cured by Shawahid and zawabit (i.e. external evidences and supports)

According to Muhadditheen, these above mentioned five conditions must be fulfilled by a Hadith to be called as Hadith e Hasan.

Categorical Division of Ahadith:

Categorically dividing the hadith into three division was first academically introduced by none other than exemplary Imam Tirmidhi (May ALLAH be Please with him).

The statement of Imam Bukhari:

Imam Bukhari Said

“I have memorized One Hundred thousand Hadith-e-Sahih and Two hundred thousand Ghair-Sahih.”

The Very interesting fact here is Imam Bukhari didn't use the word Da'if (weak) for two hundred thousand Ahadith. Because those two hundred

thousand Ahadith could come under category of Hassan, and he has used these type of Ahadith-in his books like Al Adab Al Mufrad, Tareekh Al Kabeer etc.

Another most commonly used phrase i.e. “only Sahih Ahadith is mentioned in Sahih Bukhari/Muslim and no other sources have Sahih Ahadith” There is no factual evidence to support this bizarre argument. It can be said with utmost certainty, that statement of this kind was never said by any Hadith Scholar (including Bukhari and Muslim) in 1400 years of Islamic history. It is something innovated by illiterate groups in our era.

Rulings of Shari’ah derived from Hadith e Hassan:

Majority of Scholars of Usool-ul-Hadith place Hadith e Hassan in the category of Hadith e Sahih and they don’t accept that there are three categories i.e. Sahih, Hassan and Da’if. They say there are only two categories i.e. Sahih and Da’if. According to them Hassan Hadith is Sahih Hadith as far as its legal effect is concern. Their Argument is that, there are a lot of Hassan Ahadith which becomes Sahih with external evidences and supports as mentioned in Sahih Bukhari and Muslim. And still these two books are known to be Sahih.

Most of the rulings of Shari’ah are taken from Hadith e Hassan mentioned in Sunans like Sunan Abu Dawud, Sunan Nasaai, Sunan Tirmidhi, Sunan Ibn e Majah, Sunan Dar Al Qutni, Sunan Bayhaqi, Sunan Darmi, Sunan Sa’id Bin Mansoor etc.

Hadith e Da'if

Basically there are two categories of Da'if.

1. Receivable Da'if Hadith.
2. Non-Receivable Da'if Hadith.

Types of Receivable Da'if (weak) Hadith:

There are two types of receivable Da'if Hadith.

1. A Da'if Hadith which is promoted (***fairly good Hadith***) (حسن لغیره)
2. A Da'if Hadith which is not promoted.

We will explain one by one these two types of Da'if Hadith.

1. A Da'if Hadith which is promoted to higher level by Irtiqa. This Type of Da'if Hadith will be known as ***fairly good Hadith***.

Irtiqa can be done by these two conditions **a & b**. If these two conditions or either of two is satisfied by any Da'if Hadith, then it will be known as ***fairly good Hadith***.

a. If Da'if Hadith get Supported by other narrations, evidences and witness.

b. Majority of the scholars, imams or Fuqaha accepted it for practice.

2. A Da'if Hadith which is not promoted is also acceptable if it satisfies the below conditions.

- a. This Da'if hadith should not be contradicting any Sahih or Hassan Hadith.

- b. It should be the only Hadith on a particular topic.
- c. There shouldn't be a known-Famous Liar in the Chain of Hadith.
- d. There shouldn't be a sound allegation of Telling lie against a narrator in the chain.

So the above types of Da'if Hadith-is also acceptable **according to majority of Imams of Hadith**. It is *Mustahab* to practice this type of Da'if Hadith. And According to some scholars it is much better to practice a Da'if Hadith than to do ijtihaad because still it is a Hadith and not a lie upon PROPHET (Peace be upon him)

Types of non-Receivable Da'if Hadith:

Hadith e Da'if is not acceptable under these two conditions.

1. If there is a known-Famous Liar (كذاب) in the Chain of Hadith.
2. Sound allegation of Telling lie against a narrator in the chain.

Causes of weakness in a narration

As we said in the beginning that more than 90% of discussions in Usool ul hadith are based on chain (Sanad) not the text of Hadith. So weaknesses are more likely to found in chain than text. And we have witnessed the fact till now.

So there are two basic reasons which cause weakness in a narration.

1. **Asnaad (Quality of chain)** (اسناد)

It means that may be there is some problem in the quality of chain.

2. **Ruwaat (Personality of transmitter)** (رواة)

It means that there is some weakness in the personality of transmitter.

Based on Asnaad (chain of narrators), there are five kinds of weaknesses.

1. *Al Mu'allaq* (معلق)

A narration whose chain of narrators is removed from the beginning or full chain is removed. It doesn't mean that this Hadith is Chainless. But it means there is breakage of a few narrators or the complete chain is mentioned in other book of Ahadith.

2. *Al Mursal* (مرسل)

A chain of narrators in which a Tabi'i (Student of companion of PROPHET Peace Be upon him) directly reports from PROPHET PEACE BE UPON HIM.

3. *Al Munqati'* (منقطع)

A chain of narrators from which one or more than one narrator is removed or disconnected.

4. *Al Mu'dal* (معضل)

A chain of narrators from which two or more than two narrators are removed or disconnected .

5. *Al Mudallas* (مدلس)

A narration whose narrator hides his teacher's name due to some reason. Apparently, it looks Connected but May have hidden breakage.

Views of Imam Bukhari on Mu'allaq Ahadith:

Imam Bukhari didn't consider Al Mu'allaq as Da'if and mentioned more than two hundred of Mu'allqat in his Sahih Bukhari. And this specific subject is known as Ta'liqaat-ul-Bukhari (تعليقات البخاري). He reported them because he has the Shawahid and tawab'i (external supports and evidences) for these narrations.

But Imam Muslim didn't take Mu'allqaat in his Sahih Muslim. That is why the scholars of Maghrib (North Africa) used to prefer Sahih Muslim than Sahih Bukhari.

Breakage in chain according to Fuqaha (The jurists):

It is important to note that the breakage in chain is weakness according to Muhadditheen. But Hanafi and Maliki Scholars have consensus on it that if all narrators are trustworthy, Hafiz of Hadith, perfect in their narrations then breakage is also acceptable and will not be considered as weak. So it means, Hadith e Mursal, Munqati', Mu'addal, Mudallas, Mu'allaq are Sahih according to them. According to Hanafi and Maliki Scholars given that if all narrators are trustworthy, Hafiz of Hadith, Perfect in their narrations.

Based on “Ruwaat (personality of transmitters)”, there are ten types of criticism. It is further divided into two types of criticism.

1. Five are related to memory of transmitters (Zabt).

2. Five are related to honesty and trustworthiness of a transmitter ('Adalah tur Ruwaat).

Criticism on the “memory of transmitters (Zabt)” will create 5 types of Da'if Hadith:

1. *Fuhsh ghalat-ur-rawi* (فحش غلط الراوي)

It means that the narrator commits blunders because of weakness in his memory.

2. *Kasrto ghaflatih* (كثرة غفلاته)

It means a narrator shows frequent carelessness in his transmissions.

3. *Waham* (وهم)

It means that the narrator is Confused in his narrations. Because of his confusion he sometimes mixes the narrations or the Chains with each other.

4. *Mukhlifah Lis thiqaat* (مخالفت الثقات)

It means that **most of the times** the narrator transmits narrations which are against more reliable narrators than him.

5. *Su-u-Hifz* (سوء حفظ)

It means that there is a common weakness in the memory of narrator.

Due to honesty and trustworthiness of a transmitter:

1. Al kazib (كاذب)

It means the narrator is a liar. This narrations of liars are known as Maud'u (موضوع).

2. Muthim Bil kazib (Matrook) (متهم بالكذب/متروك)

It means that there is a sound allegation of telling lie against the narrator.

3. Fisq (فسق)

It means he has committed big sins. Still there is possibility that he is not a liar.

4. Jahalah/Majhool (جهالة/مجهول)

It doesn't mean that the narrator is illiterate. Its means that the life of narrator is not very well-known to Muhadditheen. Nobody can comment whether he is trustworthy or not because of his unknown life.

5. Bid'ah (بدعة)

It means that there is some innovation in the 'Aqeedah (Creed/beliefs) of narrator.

In the first, second and third centuries of Islam, the first Ahl-ul-bid'ah (the people of innovation) were khawarij. And now a days the ideology of Khawarij is present in some small sects of Islam, namely Salafis/Wahabis/Ahle Hadithis.

Who is innovator?

Instead of going into technical discussions a very simple definition of Innovator is given by Sheikh-ul-Islam Imam Hafiz Ibn e Hajr 'Asqalani in his book Fathul Bari the Commentary on Sahih Bukhari.

He states that:

“Anyone who have beliefs which are against Ahlus-sunnah Wal Jama’ah (i.e. the majority of Muslim Ummah) is an innovator.”

Fathul Bari: 188/2

Views of Imam Bukhari related to Ahl-ul-Bid’ah:

Imam Bukhari has taken 80-100 Ahadith from khawarij and Shias in his Sahih Bukhari. That is why Imam Daar-ul-Qutuni criticized work of Imam Bukhari and mentioned that there are Ahl-ul-bid’ah in the chains of narrations of Sahih Bukhari. Imam ibn-e-hajar 'Asqalani has defended Imam Bukhari on these objections made by Imam Daar-al-Qutuni.

Views of Authorities on acceptance of Hadith e Da'if

There are three different views on this matter.

1st view is, it would not be accepted. Neither in Laws (rulings of Shari'ah) nor in acts of Virtues (fadael-ul-Amaal).

It is often said that above mazhab or opinion is of Imam Bukhari and Imam Muslim. We can go through hundreds of Books on Usool-ul-Hadith including that of Imam Bukhari and Muslim, yet we don't find this statement mentioned by them. (Imam Bukhari/Muslim). This is something assumed by people of innovation in our time. And with this they misguide general people.

2nd view is, every weak Hadith would be acceptable. Even in laws (rulings of shari'ah) and Acts of virtues (Fadael e Amaal).

There are a lot of Imams following this point of view. They only put one condition on it that if no Sahih Hadith on that particular subject is available then the weak Hadith will also be accepted in deriving rulings of shari'ah on that particular subject.

The Imams who favor the above view point are as follows

Imam Bukhari,

Imam Muslim,

Imam Abu Dawud,

Imam Tirmidhi,

Imam Nasaai

Imam Ibn e Majah

Imam Ahmad bin Hambal

The great Muhaddith, **Imam Abdullah bin Ahmad Bin Hambal** reports the saying of his father **Imam Ahmad bin Hambal** that:

“To act upon a weak Hadith is better than to follow the views of people or individual.”

This statement of **Imam Ahmad Bin Hambal** is mentioned by **ALLAMA IBN E TAYMIYYAH**, Book: Majmoo’ Al Fatawa, Volume 18, page 52

3rd view is, weak Hadith would be accepted and would be acted upon in case of acts of virtues (fadael e ‘Amaal) not in Laws with some conditions.

The conditions are:

- a. weakness shouldn’t be severe.
- b. It should fall under some principle or it should not go against the explicit teachings of Islam.
- c. The Niyyah (intention) should be that
“MAY BE (NOT SURE) HOLY PROPHET PEACE BE UPON HIM INSTRUCTED OR PRACTICED THIS ACT.”

This point of view is practiced by majority of Imams of Hadith from 1400 years, some of them are:

- 1. Imam Abu Haneefah (80-150 Hijri)**
- 2. The Ameer-ul-Momieen in Hadith Imam Sufyan Thori (97-161 H.)**
- 3. Imam Sufyan bin ‘Uyinah (107-198 H.)**
- 4. Imam Abdur Rahmaan Bin Mahdi (135-198 H.)**
- 5. Imam Ahmad Bin Hambal he have both views (164-241 H.)**
- 6. Imam Abu Dawud (202-275 H.)**
- 7. Imam Tirmidhi (209-279 H.)**

- 8. Imam Ibn e Majah (209-273 H.)**
- 9. Imam Nasaai (215-303 H.)**
- 10. Imam Haakim Neshapuri (321-405 H.)**
- 11. Ibn e Abdul Bar (368-463 H.)**
- 12. Imam Ibn e Jauzi (508-597H.)**
- 13. Imam Nawawi (631-676 H.)**
- 14. ALLAMA Ibn e Taymiyyah (661-728 H.)**
- 15. Imam Ibn e Kaseer (700-774 H.)**
- 16. Imam Zain-ud-din al 'Iraqi (725-806 H.)**
- 17. Hafiz Ibn e Hajr 'Asqalani (773-852 H.)**
- 18. Imam Sakhawi (831-902 H.)**
- 19. Hafiz Jalal-ud-din suyuti (849-911 H.)**
- 20. Imam Ibn e Hajar Maki (909-974 H.)**
- 21. Imam Mulla Ali Qari (D. 1014 H.)**

So whoever says that Hadith e Da'if (weak Hadith) is totally rejected is opposing the consensus of scholars from 1400 years. May ALLAH save us from people of innovation.

Some more sayings of experts of Hadith scholars regarding weak Hadith

The Grand Teacher of Imam Bukhari, Imam Abdul Rahman Bin Mahdi said:

“Whenever we reported some Ahadith in matter of Sawaab, Punishment, Reward and Acts of virtues (Fadael e ‘Amaal) we used to become very lenient and very soft on transmitters in this case. And when there was a matter of Halaal, Haraam or Big matters (Ahkamaat) then we used to be very strict.”

Al Madkhal-Imam Haakim, 29/1

Jami Ikhlaaq Ar Rawi-Imam Khateeb Baghdadi, 91/2, #1267

Imam Ahmad Bin Hambal Said:

“We used to become strict when there was a matter of halaal, haraam and Shari’ah. And if the matter was related to virtues acts (Fadael e ‘Amaal) then we used to become very lenient and soft in case of Asaneed (Chain of narrators).”

Al Kifayah-Imam Khateeb Baghdadi, 134/1

Imam Nawawi says in At Taqreeb

“If you see a Hadith Da’if in Asnaad, It never means that its text is Da’if. It means its Sanad is weak.”

At Taqreeb-Imam Nawawi, 47/1

Same types of statements were also mentioned by Imam Jalal-ud-din Suyuti and many other great Imams of Hadith.

Hadith on accepting the Da'if Hadith in case of acts of virtues

Hadith number 1

Reported by Anas bin Malik RADI ALLAH TA'ALA ANHU that Prophet PEACE BE UPON HIM said

"If anybody performs his duties (fareedah) and he teaches the people the pious acts, he will be regarded as superior to other people like my superiority to other people. If anybody received some Hadith (or news) based on virtues acts and that person accepted that narration, he would be rewarded for that even the one who reported was a liar."

From: Ibn e Abdul Barr al Maliki

Book: Jami' Bayan Al 'Ilm, Volume: 1, Page: 103, Hadith number: 93

Hadith number 2

Reported by Abu Hurairah RADI ALLAH TA'ALA ANHU that PROPHET PEACE BE UPON HIM said

"I do not want to hear of anyone of you who, upon hearing a Hadith narrated from me, says while reclining on his pillow: 'Recite Qur'an (to verify this Hadith).' (Here the Prophet SAW said) Any excellent word that is said, it is I who have said it." [How can you reject what I have said?]."

From: Ibn e Majah
hadith number: 21

Hadith number 3

Reported by Abu Hurairah RADI ALLAH TA'ALA ANHU that PROPEHT PEACHE BE UPON HIM said

"I know those persons who will be receiving a Hadith, Somebody transmits my Hadith to them. They would say I don't accept it and put this Hadith (in front of me) in comparison of Quran.

(Oh my Ummah!) Whatever you hear if it is a good thing (it is an act of virtue) you may consider it that I might have said it. If anything comes to you based in evil don't accept it. I never said about evil things."

Al Musnad-Imam Ahmad Bin Hambal, 400/14, #8801

Al Musnad-Imam Ahmad Bin Hambal, 188/16, #10269

ALLAH AND HIS RUSUL PEACE BE UPON HIM KNOWS THE BEST

Servant of 'Ilm ul Hadith and Scholars of Hadith
Wajahat Hussain Al-Hanafi